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WORSHIP OF GOD EXCLUDES CREATURES

Religion Is the Exercise of Faith, But the Infallible Word Fallibly Interpreted Can Never Give Certainty.

(Written for Intermountain Catholic.)

The question of religion is always one of deep interest to the human race, and, as generally understood, means the acknowledgment and worship of God. To it is opposed both irreligion and superstition—the former by defect, the latter by excess. Irreligion is no religion, or atheism. Superstition may be the bestowal of worship on an object that is not entitled to such worship, for example, the worship paid by pagans to their idols; or it may be a false or undue worship paid to the true God.

In using the word worship, its meaning is often changed to give currency to the idea of superstition. In applying the term to God, it means to give him divine honors. Worship, restricted to this meaning, can be applied to God alone. It excludes all creatures, even the angels, the saints and the Blessed Mother of the Redeemer. When the word is used between individuals, it is confined to certain honor, respect or dignity that is bestowed on persons because of their good qualities, high position or civil authority. The rulers of nations, judges, church dignitaries and other exalted position and station in life, receive special honors. It can be said of the child that he worships the parents, but not in the sense in which the creature worships his creator.

Religion is the exponent or exercise of faith. God demands faith of all his children. "Without faith it is impossible to please God. He that believeth and is baptized shall be saved." To satisfy this demand and escape the possibility of its contradictory, viz, irreligion, or its contrary, viz. superstition, or false religion, there must be some living exponent, who is the accepted agent of God that will draw the line between the false and the true.

The admission that the Bible is the inspired word of God, will not serve one's purpose in deciding between what is false and true, because the infallible word fallibly interpreted will never give certainty in matters of faith. The same objection is sometimes raised against the insufficiency of any living exponent or divinely commissioned authority, to bring certainty, because the term only, it is said, has to be adjudicated by an intellect which is fallible. Therefore a fallible mind cannot have certainty even from an infallible authority. This objection presupposes that the intellect is fallible in all things, which is not true. It also confines certainty to internal evidence entirely to the exclusion of external evidence. Because "it is human to err," the intellect is not fallible in all things. In what it knows through acquired knowledge as well as what it knows instinctively, the intellect is infallible, therefore certain. The intellect may not be able to grasp as truth the rotundity of the earth, yet it accepts it on external authority. Universal scepticism is an absurdity, for no one can doubt that he doubts.

Admitting, as all must, that the intellect is infallible in what it knows, we come to the solution of the objection regarding the power of man's intellect, in passing judgment on the limit or extent of authority in matters of faith, which depends on the evidence or facts presented.

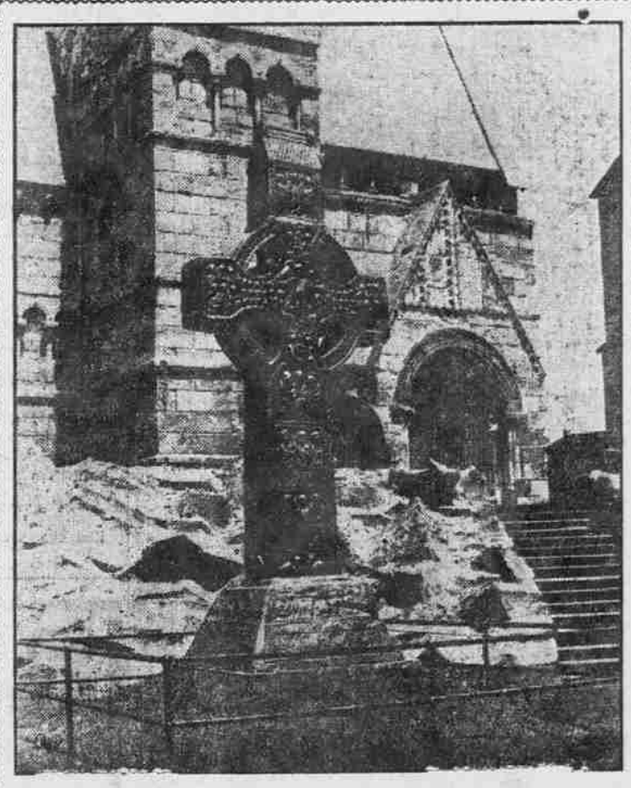
When Jesus presented himself to the world as a teacher, he claimed and exercised divine power and authority. His claims were rejected by the people. He made no complaint. Doubtless many who rejected his claim were sincere. To their intellect the extraordinary claim was not evident. On the contrary the intrinsic evidence which they had in beholding the Word made flesh would lead man's natural intelligence to the conclusion that he was simply man. But he persisted in his claim, and "He thought it no robbery himself to be equal to God." But how establish his divine mission? Peter was convinced of it through revelation, for he confessed "Christ, the son of the living God," and after so confessing, Jesus said: "Blessed art thou, Simon Bar-Jona. Because flesh and blood hath not revealed it to thee, but my Father who is in heaven." Here Peter confessed, not that the person before him was Christ the Son of the living God, but God himself revealing and asserting his divinity, and that, too, by exterior evidence which was distinct from Peter's own thoughts or will, because "flesh and blood did not reveal it to him."

The profession of faith was then revealed, for otherwise neither he nor the other disciples would know that Christ was God. But how were those, who were not inspired, to come to the knowledge that Jesus was God? If truth is confined to the intellect in which resides all authority, then any external proof he may give would not be sufficient. He may raise the dead to life, or give life to his own body after resting three days in the tomb, but as these facts are not intrinsically evident to reason by its own light, this would make an act of faith impossible. What the intellect sees by its own light is knowledge, not faith. The faith of the apostles rested on the authority of Jesus, and that of the early Christians on the authority of the apostles who were commissioned to teach all nations. Scientific knowledge rests to a great extent on extrensic authority. The botanist depends on the authority of others when classifying plants he never saw. The man who writes a geography describes countries he never saw, and does it on the authority of others, and so of other sciences. In all ordinary affairs of this life we accept most things on the authority of others, and without the knowledge which comes through that channel progress in science would come to a standstill.

The same applies to religion, and more so because God demands faith, which, according to St. Paul, is the "evidence of things that appear not," and which must come through God's accredited agents. The early Christians believed in Christ, on the authority of the apostles. They did not witness his resurrection, which is the foundation of [illegible] and true faith. Faith necessarily presupposes infallible authority, i. e., commissioned teachers, because it must come through hearing "Faith cometh by hearing." To hear there must be a divinely commissioned and authorized preacher, for "how can they preach unless they be sent." Acknowledging the existence of God, which is a fact of science, his demand that man shall have faith, what faith is, then reason demands that we have divinely commissioned teachers who are authorized to make known with certainty in what that faith consists. Otherwise, if depending on the intrinsic authority of the intellect, we would never know what is right or wrong, true or false in morals and faith.

F. D.

THOMAS F. HANLEY,
President and Organizer of the Irish Exhibition at the World's Fair.



THE IRISH HIG HCROSS.
Interesting Reproductions Shown at the Irish exhibition in St. Louis.

HOW THE IRISH EXHIBITION WAS STARTED

Few who have read of the wonderful exhibition of Irish industries and arts at the World's fair of 1904, know anything of the clever man who made the object feasible. Thomas F. Hanley, or "Tom" Hanley, as he is better known, has a horror of notoriety. If he can avoid seeing his name in print, he is happy. To his friends, however, Mr. Hanley's life is an open book, and none who know him have anything but praise for him.

Mr. Hanley was born in St. Louis in 1861. His early education was obtained in the Jesuit college, where his achievements made him remarkable. Later he studied civil and mechanical engineering, and obtained a position as an expert with a large firm in Boston. Some years later we find him in business for himself in Kansas City, from whence he moved to Chicago to establish the firm of Hanley-Casey company, now one of the largest contracting plumbing concerns in the world.

Most of the plumbing and sewerage contracts of the Columbian and Buffalo expositions were done by this firm, and the contract for the plumbing, water mains, sewerage and steam fitting of the Louisiana Purchase exposition was awarded to and completed by them. This latter was probably the largest contract ever given to a single firm, and amounted to several million of dollars.

Such is the man who is responsible for "Ireland at the World's fair." His first connection with the enterprise was accidental. A syndicate of Jewish speculators had laid before the governing board of the exposition an application for a site for an "Irish village." Among the features which this syndicate proposed to instal were a Donnybrook fair, and a free dancing platform. Camels were to be introduced as a special attraction. It was to be a mixture of the Streets of Cairo and a slum beer garden. The national pride of Tom Hanley was aroused and he protested vigorously. The governing board listened attentively to his pleading, and the Jews lost the concession. Then the suggestion was made that Mr. Hanley himself take the site, and build an "Irish village" that would be a credit to himself and to his race. An immediate acceptance was the result, and the plans were ordered drawn.

The organization of the Irish Exhibit company was the first step. Several of Mr. Hanley's friends took stock in the concern, but the heaviest shareholders in the enterprise were himself and his partner, Mr. Maurice Casey. A trip to Ireland by Mr. Hanley was next undertaken, and then the project assumed definite shape. The department of agriculture and technical instruction was approached, and after long, tedious official routine work was gone through, during which time Mr. Hanley was obliged to plead his case before the royal commission and in the house of commons, the requisite authority to open an official exhibition in America was obtained.

Business matters compelled an immediate return to America, but a representative was dispatched to Ireland with full authority to procure such exhibits and attractions as might be necessary to make the Irish exhibition the greatest of its kind. Artists, sculptors and mechanics soon had reproductions of many famous Irish buildings, in most cases full size, rising up from the forests of Missouri. Exhibits began to arrive and were installed as fast as possible. The magnitude of the work would have appalled a less daring man than Tom Hanley, but his courage never flagged and his tireless energy inspired all around him to remarkable achievements.

The cost, too, had been greatly underestimated. The limit had been placed at $100,000, but when the exhibition was completed it was found that fully $325,000 had been expended on the buildings and equipment. To this must be added an additional sum of nearly $60,000 expended by the department of agriculture and technical instruction for Ireland in gathering together, packing and installing the exhibits. This brings the sum total up to $385,000, a respectable fortune to risk.

The expense never worried Tom Hanley for an instant. He was determined to build an exposition that would be a source of pride to the Irish race throughout the world, even if it took his last dollar. That he has done. It is the greatest display ever made of Irish products—what is more—it is not a failure. Success financially, as well as artistically, is stamped on every department of it. Its restaurant is the money-maker of the fair, and its amusement features are attracting crowds nightly to its spacious grounds.

It is all a wonderful triumph for modest Tom Hanley, but that cool, hard business head of his cannot be turned even by this great success, and he is still the same genial, sunny-faced Irishman who worked at the bench a few years ago. His character is one that is moulded along strong lines, and neither adversity nor triumph can alter it materially.

THE IRISH HIGH CROSS.

In the front of the great reproduction of Cormac's chapel at Cashel in the grounds of the Irish exhibition at the World's fair stands an immense Celtic cross, conspicuous not merely for its great size, but for the elaborate style of its ornamentation as well. It is a replica made by order of the department of agriculture and technical Irish for Ireland of the great High Cross of Monasterboice, the most perfect and oldest, perhaps, of all the perfect specimens of the ancient High Cross now in existence.

Monasterboice is situated in the Barony of Ferrard, County Louth, about four miles north of Drogheda. Its Irish name is Mainister Buite—i. e., the Monastery of Buite or Boetius—a bishop who lived about the end of the fifth century. His festival was celebrated on Dec. 7, according to the Felire of Oengus:

"The feast of white, victorious Buite,
Of treasurous Monaster (boice)."

"Monasterboice," says a commentator in the Leabhar Breac, "is the monastery, lasting, settled, of Buite, whose name is interpreted as "living to God," and also "fire," for a star made manifest his birth, as happened at the birth of Christ.

The term, High Cross, by which this type of monument is distinguished, is taken from the annals of the Four Masters, where the Cros Ard of Conmaenoise is mentioned. From all that can be learned on the subject these High Crosses were not intended as sepulchral monuments, but were set up to make the boundary of the sanctuary.

There are forty-five High Crosses still remaining in Ireland, all of them in a more or less perfect state of preservation. Thirty-two of them are richly ornamented, eight of which bear inscriptions wherein the names of the following persons have been identified: King Flann, Abbot of Clonmacnoise, d. 904; Muiredach, Abbot of Monasterboice, d. 924; King Turlough O'Conor, d. 1106; Aedh Cissen, Abbot of Cong, d. 1161; Gillaehrist O'Tuathail, d. 1161; O'Dubhthaigh (O'Duffy), d. 1150. Miss Margaret Stokes, in her "Early Christian Art in Ireland," states that while the earliest of these monuments does not date back further than the beginning of the tenth century, still they were all made before the end of the thirteenth century. I have never been able to find anything to support this belief. On the contrary, these High Crosses never having been designed to mark the burial places of distinguished persons, it is quite reasonable to suppose that they were set up during the lifetime of the people mentioned in the inscriptions. Thus, King Flann and Colman both died in 904. Therefore, it is reasonable to suppose that their crosses were erected long before that date, probably some time toward the close of the ninth century. Many of the crosses bearing no inscriptions are as fully as old as these, perhaps older. That none were made after the close of the twelfth century is not to be wondered at, considering the state of disorder into which the country was plunged by the invasion of the Norman English.

The peculiar form of the Irish crosses, the most beautiful type of the Christian emblem in art, has variously been explained. An ancient Pagan symbol consisting of a circle containing a cross, and connected with the old religion of sun worship, is found in some prehistoric Irish monuments, as at Newgrange on the Boyne, and it is supposed that this may have been adopted for its artistic value. Another explanation is that the Irish cross is a form of the Greek (in which a circle also appears), with the shaft elongated, and the arms projecting outside the circle; and this, Miss Stokes observes, "seems symbolic of the whole subject of Irish ecclesiastical art, which, from its very beginning, shows Byzantine and Latin elements commingled."

The High Cross of Monasterboice was carved and erected during the incumbency of Muiredach as Abbot of Monasterboice, whose death is thus recorded in the Annals of Ulster: "A. D. 923, Muiredach, son of Domnall, tanist Abbot of Armagh, and chief steward of the southern Hy Neill, and successor of Buite, the son of Branach, head of the council of all the men of Bregia, laiety and clergy, departed this life on the 5th day of the Calends of December." The death of this Muiredach is similarly entered in the Annals of the Four Masters, except that there he is called "the steward of the people of Patrick (Armagh), from Slieve Fuadh to Leinster."

The ornamentation of the Monasterboice Cross is divided into twenty-four panels. On some of the latter the subjects are unintelligible, but many of them have been identified. These treat of the Crucifixion, the Sacrifice of Isaac, the Empty Tomb guarded be the sleeping soldiers, the Descent into Hell, the Fall of Adam, the Slaying of Abel, the Adoration of the Magi, Samson with the Lion and the Bear, David and Goliah, and Christ in Glory. On the side panels are many elaborate designs of the interlacing pattern and on the base may also be found the same type of ornamentation.

Will Not Marry Divorcees.

Bishop Nicholson, Episcopal bishop of Milwaukee, on Sunday virtually served notice on members of the church in his diocese that there will be no further remarriage of divorced persons under his jurisdiction. Although he did not say this in terms, the inference to be derived from his words, slowly and impressively delivered, was obvious and caused more than a passing flutter of interest among the congregation at All Saints' cathedral. In discussing the recent Episcopal convention in the course of his morning sermon, Bishop Nicholson touched upon the divorce canon, saying:

"As the bishop must consent to all future marriages, under the now existing canon, comparatively few will be celebrated. If any priest comes to the bishop of Milwaukee with a request to be permitted to officiate at such a marriage, he may be assured now of his answer."

Wisdom consists in the knowledge of little things, and we get best insight into our own characters when we give heed to the minor and often unworthy motives by which our conduct is influenced.

Our lesson calls us to earnestness and fidelity in the doing of allotted tasks. We need not fret about the little that our neighbor does, and the much that he is leaving undone. He may be very negligent, but that is not our matter. Our own life is our matter and to this we should devote all our attention.

Be not anxious about tomorrow. Do today's only. Fight today's temptation, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. Enough for you that God is just and merciful and will reward every man according to his work.

RELIGIOUS TOLERANCE AND CATHOLIC CHURCH

Professor Starbuck (Protestant) of Andover University Takes Issue With the Presbyterian Witness.

We have been examining the declaration of the Presbyterian Witness, that the pope has never, while he was a civil ruler, expressed himself in favor of religious liberty, and have come to the following conclusions:

1. No Christians are in favor of unrestricted religious liberty. We can not deny that where violence or lewdness is an essential part of a religion, it is not always enough to punish the crime. It may be necessary to suppress the religion, which is the root of the crime. Witness Thuggism and the worship of Venus.

2. Rome pronounces herself emphatically against the lawfulness of compelling non-Christians to receive baptism.

3. She strongly maintains the right of the Jews to practice their religion even in Christian countries, and excommunicates Catholics who molest them in their worship.

4. She maintains their right to bring up their children in their own religion.

3. At a time when it was almost a point of faith with the Lutherans to outrage the Jews, the Jesuits, especially representing the spirit of Rome, were bitterly accused of being friends with the Jews, and of contributing to the building of their synagogues.

We see then that as concerns the religious liberty of non-Christians, Rome is far more emphatically its friend than any original Protestant creed—any at least that I know, and I have read a good many. The great Protestant historian, Bishop Creighton, says that Rome was the center where non-Christians were sure of being liberally treated. Of course "liberally" has to be taken with reference to the general spirit of the times.

"The Witness" next, having, as we see, right against the truth, denied that the pope is a friend of religious liberty at all, comes to the specific complaint that he seems never to have favored religious liberty as such.

This charge is nearer the fact. How far does the pope, in this respect, differ from the Protestants?

From historical Protestanism, he does not differ at all. No original Lutheran of Calvinistic creed assumes the right of heretical or schismatical Christians to practice their religion. The Protestants sometimes tolerated a divergent Christian worship, but then so did the Catholics. Both parties agreed that such an indulgence was an unhappy necessity. Luther, we know, in opposition to Rome, denounced the toleration of dissenting worship, Christian or Jewish.

There were, however, both Protestants and Catholics who maintained that Christian dissenters, of good morals, ought to be allowed to worship in private. Mr. Hallam declares that he thinks it can be shown that the advocates of this partial toleration were found earlier and more widely in the old religion than in the new. If so, it goes to prove that intolerance, while deeply rooted in both religions, was more thoroughly ingrained in the new religion than in the old. And Hallam says that the more we follow up the documents of the Reformation, the more thoroughly we become convinced that intolerance was not a mere hereditary accident in it, but of its very essence.

Nowhere, or almost nowhere, did Protestant princes or cities allow the exercise of the Catholic, or of a varying Protestant worship, within their bounds. There was no dispute among the different official creeds on this point. I will not answer, of course, for certain proscribed sects; but Catholics, Lutherans and Calvinists were as one in maintaining that the other two churches (to say nothing of the Anabaptists or Socinians) ought not to be tolerated in their territories, except under special necessity. Some embryonic traces of tolerance are found everywhere, but more largely, Hallam thinks, among the Catholics. They do not appear to be any fruit of the Reformation. Indeed, even in Spain there were priests who opposed the execution of heretics, while in Ireland Mary Tudor herself could not induce the Catholics to molest the Protestants. I do not know, indeed, that she tried. She seems to have left the Irish to their inborn tolerance, which had appeared before the Reformation. A bishop who had burnt two heretics was thereupon deprived of his see.

But it may be urged, if religious liberty, however obscurely, was not involved in the nature of the Reformation, how is it that Catholic worship is now permitted in every Protestant country? I may ask in turn, if religious liberty for all Christians, however obscurely, was not involved in the nature of the Catholic religion, how is it that Protestant worship is now permitted in every Catholic country?

The truth is, that after western Europe was broken up into a number of varying creeds, of which three were chief, each of these three, for a hundred and thirty years, tried hard to gain the supremacy. This was the period of mutual forbearance. When by 1648, all three had become convinced that universal supremacy was beyond hope, they were then content, perforce with local supremacy, each within practicable bounds of its own territory. Within them each of the three proscribed the other two, or occasionally yielded a stinted and grudging toleration. England, for instance, did not hang priests for as long a time as France hung Huguenot pastors, but, on the other hand, she began her hangings a century earlier. As a continuous line they began at least as early as 1570, whereas the Huguenot ministers, after the religious wars of mutual butchery, ending with 1590, did not begin to be hanged until 1685.

Protestants in France, after the Revocation, could not hold office until about 1780; Catholics in England, after the Restoration, until 1829. English disfranchisement of Catholics lasted about 170

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